

THE NEW YEAR.

WELCOME THE NEW YEAR! May it prove a happy one to all our readers. May it prove a successful one to all our enterprises. May it be a year of progress and triumph to the causes of freedom, righteousness and truth—a year of the right hand of the Most High! May hundreds of drunkards be reclaimed—thousands of slaves be liberated—millions of heathen saluted with the news of salvation—myriads of souls converted to Christ!—This year may the God of heaven preside over our national councils, and in their deliberations, resolve and acts, may his law be honored! This year may the church purify herself from iniquity, and clear her character of reproach—may she raise higher her standard, and increase the brightness of her light—may she be as eminent for her holiness as she is animated by her success! This year may the ministers of Jesus manifest little desire for worldly applause or gain; may they exhibit more and more "the life of God in the soul," and study to be approved of Him whose image they bear, and in whose service they toil! This year may selfishness diminish, and benevolence abound—the golden rule become popular, and private virtue a prize!

Reader! To wish you a happy new year is but to cherish a natural and simple feeling, which may exist in a thousand breasts, and vainly find a more earnest response in your own. That you may experience a year of happiness, something more than wishes is requisite.

1. To be happy, you must have a quiet and approving conscience. The snittings of the inward monitor—the sensations of remorse—the self-conviction that you are out of the path of duty, that you are acting from unworthy motives, or that your conduct will not bear the inspection of a holy God, and the light of a judgment day—will prevent your being happy. Nothing will sooner or more effectually disturb the quiet of the soul than such a conviction. In every sphere of labor, in every circle of associations, you must preserve a spotless character—you must do that, and only that, which is right. In your business, the strictest integrity must be observed; in your benefactions, the full measure of your duty must be attained; in your domestic and private life, you must be amiable, faithful, sincere; in the world, you must be without reproach, and in the church, a model of Christian fidelity, meekness and purity.—Cultivate conscientiousness—a regard to the law of right and the approbation of Heaven, and govern your passions and conduct accordingly, and these inward things will cease to annoy you; and you will realize the truth of those precious words of Jesus: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you."

2. To be happy, you must be useful and constantly employed. Some people complain because they are compelled by the force of circumstances to pass their days in active and unremitting labor. Never was there a more unworthy cause of complaint. Nothing so surely brings on ennui—discontent and wretchedness, as having little or nothing to do. To retire from business when you are capable of conducting it, for the sake of a more quiet and adapted to the end proposed; but the experience of thousands has proved it a mistake. They are among the most miserable beings living on the earth, who rise in the morning, not knowing that they have any thing in the world to do but to eat, and drink, and trifle, and sleep. Jay says, an angel would pray for annihilation rather than submit to such disgracefulness for a single day. The life of the soul is action. Said Dr. Mason, "The old adage, 'Not too many irons in the fire,' conveys an admirable idea. The more irons in the fire the better—tongues, pen and ink." What do persons who live in idleness know of the relief or pleasure of recreation? What do they know of the higher pleasure of daily adding new material to the great stock, out of which blessings are drawn, and the world made better and happier?

Reader, in wishing you a happy new year, we wish you may have a great deal to do, and that you may be "not slothful" in doing it.

3. To be happy, you must be contented with your lot. Whatever your situation may be, it is yours to remember that God has placed you in it, and until his Providence permits or directs that it be different, your duty and your happiness alike require that you be contented. A restless spirit is never a happy one. The indulgence of wishes that cannot be gratified is the height of folly. To pine and sigh over evils that cannot be remedied, is no less unworthy sentiment and intelligent beings. Every man's cup is mixed, but an humble reliance on God's providence—the habit of casting our care on Him who careth for us—and as we pursue the path of duty, of cheerfully encountering evils and thankfully receiving good, will cause the light to penetrate the darkest clouds, and render smooth the roughest way. There is nothing like a contented mind. This is the philosopher's stone, by whose magical power we may change our adversity into prosperity, our poverty into wealth, our sorrow into joy, our pain into pleasure, and our sickness into health.

May our readers begin and pursue this year with a contented mind!

4. To be happy, you must live in peace with your neighbors. "And who is my neighbor?"—The man you envy—the man you slander—the man to whom, in conversation with others, you impute unworthy motives, or whom you charge with dishonesty, or whom you despise because he is poor? Do you forgive him seventy times seven? Do you take into account the difference between the constitution of his mind and your own—between the character of his education and your own—between the providences that have led him in life, and those that have attended you? How much happiness is destroyed by this want of consideration! How many jealousies and prejudices exist which ought never to have been harbored for a moment! The beauty of Christ is wounded—the cause of Christ is jeopardized, by the alienations and recriminations of men who will not treat with forbearance and affection those who disagree with them on the doctrines, or duties, or experiences of Christianity. The harmony of neighborhoods and families is often disturbed by causes yet more insignificant. And in that breast in which envy or hate has a hiding place, peace will not abide—happiness will not dwell.

"Happy the soul: whose gentle breast,
Clear as the summer's evening ray,

Chim as the regions of the blest,
Enjoy on earth celestial day.
No jars their peaceful tent invade;
No friendships lost their bosom sting:
And few to none, of none afraid,
Where'er they go, sweet peace they bring."

Other essentials to happiness we have no need to suggest. To particularize is not in our power; and we are persuaded that all who adopt the principles here stated, and carry them fully out, will find this to be, in truth, a happy year. So, cherishing the wish, and realizing the cause that will effect its realization, we feel that we may properly make our obeisance to our readers, and retire to cogitate on other themes.

A WORD FOR YOUNG MEN.

There is one fact which thousands seem never to have discovered, although the history of our own times has furnished some most striking illustrations of its truth. It is this: that intellectual and physical labor are not incompatible with each other; that a man may be a good farmer, mechanic or merchant, and yet study the sciences, belong to a literary club, acquire a knowledge of authors and books, write essays and make speeches. We have heard of merchants who were not only unwilling to employ any time for their own intellectual improvement, but unwilling that their clerks should be interested in any thing but business—acquire any knowledge but that which would benefit them in their office.

That you are a farmer, or a mechanic, is no more reason why you should live and die without extensive knowledge, influence and usefulness, than that you should live without houses and families. Neither your business nor your health need suffer in the least by your devoting one, two or more hours, out of every twenty-four, to study and mental culture. And, young men, you owe it to yourselves—to society—to religion and humanity—to systematically devote such a proportion of your time to such a purpose. The public mind is awake about us; society is advancing; and the sources of knowledge are abundant and available. Within a quarter of a century, all the immense interests of this great people will be under the control and direction of those who are now the young men of the nation. They must be preparing for this responsibility.

True labor, and decision, and perseverance are requisite. Wishing, and sighing, and imagining, and dreaming of greatness, said William Wirt, will never make you great. But cannot a young man command his own energies? Read Foster on Decision of Character. That book will tell you what it is in your power to accomplish. You are not confined to labor and study. Your work with all the indomitable energy of Hannibal scaling the Alps. It is our duty to make the most of our talents, time and opportunities. Alfred, king of England, though he performed more business than any of his subjects, found time for study. Franklin, in the midst of all his labors, found time to dive into the depths of philosophy, and explored an untrodden path of science. Frederic the Great, with an empire at his direction, in the midst of war, and on the eve of battles, found time to read in all the charms of philosophy, and to feast himself on the luxuries of learning. Bonaparte, with Europe at his disposal, with kings at his ante-chamber begging for vacant thrones, and at the head of thousands of men whose duties were suspended on his arbitrary pleasure, had time to converse with books. And young men who are confined to labor and business, even twelve hours a day, may take an hour and a half of what is left for study; and that will amount to two months in a year.—Is that nothing? Ask Elihu Burritt. Ask Simpson, the great mathematician. Ask Herschel, the first of astronomers. Simpson worked at the weaver's loom, and Herschel was a poor fiddler's boy in the army. Ask the year 1844. Let your own experiment of what can be done in one year, settle the question whether to acquire useful information by regular and hard study be practicable or desirable.

We know a few young men who have formed studious habits, while yet they are employed at manual labor. During the last year we published an article from the pen of one yet in his teens, which was widely copied into our exchanges. Young men of this stamp will live to some good purpose. Even in their youth, they win the love and respect of the virtuous and good; and new honors and nobler rewards await them for days to come.

PASTORS AND PAPERS.

We are very much inclined to believe, after all that has been said upon the subject, and all the teachings of experience, that a large proportion of pastors are far from being awake to the usefulness of good religious papers when generally circulated. Next to the faithful preaching of the gospel and the active, personal effort of the preacher, there is no more effective agent for the development of Christian feeling and the promotion of Christian effort, than a good religious paper. If the pastor would elevate the standard of knowledge among his people, let him strive to circulate a good paper. If he is placed over an impulsive church, and desires to make its members more stable, let him seek that every week good food for the mind is to be found at every fireside. If he would work up his flock to more interest in the benevolent efforts of the day;—would make them feel that the command, "Go preach the gospel to every creature," rests upon every disciple of him from whom this command came; let him place a good paper within the reach of all upon whom he wishes to operate. To be come interested in the missionary cause at home and abroad;—to feel for the wants of those who are destitute of the word of God;—to sympathize in the wrongs of the oppressed;—in fine, to realize the truth that the present is a time, a working, self-sacrificing age, is the duty of every Christian. To produce these feelings is the duty of every Christian pastor.

To do this, he needs every aid within his reach. The best he can find is a good religious paper.

There is still another view in which the usefulness of religious papers is not fully realized. If the pastor would have his people liberal and prompt in their support of the ministry, let him exert himself to circulate a religious paper. The history of many a church would prove the correctness of our views in this matter. The pastor neglecting his duty of encouraging the circulation of a paper, the first evidence of a covetous spirit at work in the church is manifested in a gradual diminution in its circulation. Then, as another token of decay, comes a gradual decrease of liberality for benevolent purposes;—then a want of promptness in paying the salary of the pastor;—then a reduction of that salary;—we next hear of this church as destitute of preaching, and at last it is blotted from existence, and its members scattered to the four winds. To make Christians act, you must make them feel. To make them feel upon any subject you must give them knowledge upon it. The good religious paper comes every week fully freighted with that knowledge you need upon all the moral questions and operations of the day.

It will be noticed that we urge upon pastors the duty of circulating a good religious paper. There is a choice as well in this as in every other article in the market. There are some religious papers the conscientious pastor will hardly seek to circulate while better can be obtained. One of our people a vigorous, spirited paper, which travels with the times and lags not behind the spirit of the age;—which seeks to elevate the character of the denomination to which it belongs, and which can be placed within the reach of Christians of other names without a blush;—which deals in meat and not in milk;—give such a paper to the people, if it can be obtained, and the pastor does his duty. But that man is recreant to his trust, who, actuated by petty prejudice, by interest or pride, personal or local, would seek to circulate in inferior papers when a better can be found whose influence is needed and should be felt.

COMING EVENTS.

"Coming events cast their shadows before."

The future is unveiled, but not altogether uncertain. The past year has been one of great events, and yet more solemn portents. Judging of the future by what has been and now is, we may expect during the year to come, in both the religious and the political world, changes of as great moment as any which have occurred within the last twenty-five years. The revolutions of the year just closed in Spain and Greece; the insurrections in Italy; the riots in Wales; the repeal movement in Ireland; the corn-law excitement in England; the great secession in Scotland; the unsavory of the Neapolitans; the spread of Puseyism in both England and the United States; the difficulties between Texas and Mexico, and the relations of both these countries to our own; the agitation of the slavery question in Kentucky; and the triumph of a venerable statesman, nobly contending for the right of petition in a Congress that has for years maintained a standing rule, touching this right, in violation of the national Constitution,—these are some of the incidents which have occurred, at home and abroad, whose sequel remains to be developed. Another year will be the era of momentous occurrences, which, as yet, are scarcely dreamed of, though their "star" is glimmering in the distance. It will be the era of other events, of which no sign has appeared, and no mind formed the faintest conception. What an occasion does the Christian find in the uncertainty of the future, for prayer—earnest, unceasing prayer,—to Him who holds in his hand the destinies of empires, at whose bidding storms are raised or hushed—who keepeth mercy for thousands of them that fear him, who executeth judgment for the oppressed,—and with whom the fervent prayer of the righteous man availeth much. Never had the people of God greater occasion to feel their dependence, to test the efficacy of faith and prayer, and to ask, "Lord, what wilt thou have me to do?" than at the present juncture. Let us each be doing diligently employed in our Master's service, and prepared for any emergency or responsibility which the changes of the future may require us to meet. The Lord reigneth, let the earth rejoice!

CHRIST THE LIFE OF THE SOUL.

The figurative language of the Bible is strikingly descriptive and infinitely beautiful. In reference to moral obligation and relative duties, its precepts are plain and level to the comprehension of a child; but as many persons of mature age are favored with a lively imagination, sufficient scope may be found in the Bible for the exercise of their highest powers. A sanctified imagination cannot but be delighted with the figures presented of the existence and attributes of God, and the love and tenderness of the Saviour of sinners. What a beautiful description has Paul given us of the grace communicated by the Spirit of God in regeneration in this passage: "God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." Here we see that Christ is the medium of the communication of this glory to the heart; and thus is He the light of the soul. The apostle's allusion is to the creation of natural light, when "the Spirit of God moved on the face of the waters, and God said, Let there be light; and there was light." Should our imagination revert to the period when darkness overpread the world, and suppose the inhabitants of Heaven to be gazing at this darkness, when on a sudden the sun should break forth in his full glory, with what amazement and delight would they contemplate the boundless power of the Creator! Not more delighted is the new created soul of the sinner, when he first discovers Christ to be the way in which God can be just, and the justifier of him who believeth in Jesus. Till this moment, darkness had overpread his mind in reference to the way whereby his soul could be saved. But now he apprehends in Christ and the gospel a moral beauty of which before he had not the least conception. The view is so transporting, that he could freely give the farewell to every earthly joy, and ascend to his Saviour on the wings of holy love.

These remarks illustrate to the mind a remarkable passage in the sixth chapter of John: "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you. Who so eateth my flesh and drinketh my blood, shall eternal life in me, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me and I in him. As the living Father hath sent me and I live by the Father; so he that eateth me, even he shall live by me."

This figurative language alludes to the natural appetite of the body for food and drink by which it is sustained; and to the new-born soul of Christ, and he alone, is existence and life. Similar figures are used in other parts of the Bible. Christ is in his sermon on the mount, said to his disciples, "Blessed are they who hunger and thirst after righteousness, for they shall be filled." David said, "My soul thirsteth for God, for the living God." And again, "My soul shall be satisfied as with marrow and fatness when I remember thee on my bed and meditate on thee in the night watches." These are the lively representations which inspiration has given us of the faith and love of the believer in Jesus, and has furnished us the ground of examination, whether we are his friends and disciples. Why not strive to reach the holy elevation which Paul attained? Hear his affirmation with respect to his abode in the world, and of Christ as the life of his soul! "I am crucified with Christ. Nevertheless I live; yet not I but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." Here we may see the faith of assurance, and the evangelical obedience by which it is attained.

Eating the flesh of the Son of man and drinking his blood, is not only a figurative representation of the faith and love of the believer, by which he lives in Christ, and of Christ in him, but it is also a representation of the spiritual life, founded on the endless life of the Father and the Son. This is fully implied in the words of Christ, "As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me." No language can more plainly reveal immortal happiness to those on whom Christ has stamped his image.

THE TIME OF MINISTERS.

Since the publication of the article in our last issue on the use of time by ministers, we have learned that the subject is one of no little interest to the pastors in this vicinity; and we presume their feelings are an index to those of the ministry generally. The constant interruptions with which they meet, disturbing all their arrangements, and often breaking up their best trains of thought when engaged in study, are a frequent theme of remark among themselves, suggesting the inquiry, how can this evil be remedied? It is only interest the reader to know that the essay of Mr. Caldicott was read before the Baptist Ministers' meeting of Boston and vicinity, and its publication was requested by the meeting. Much depends on the decision of ministers with reference to this matter. It is to be feared that many, governed by circumstances, have formed habits of irregularity, to change or overcome which will be no easy task.

Dr. Blair says: "He who every morning plans the transactions of the day, and follows out that plan, carries on a thread which will guide him through the labyrinth of the most busy life. The orderly arrangement of his time is like a ray of light, which darts itself through all his affairs. But where no plan is laid, where the disposal of time is surrendered merely to the chance of incidents, all things lie huddled together in one chaos, which admits neither of distribution nor review."

THE DUTY OF IMMANCIPATION.

It is a singular fact that the experiment of emancipation should have succeeded so completely in the West Indies, and yet should produce so little effect upon the public opinion of the United States. That slavery is an evil, few persons are unreasonable enough to deny, and yet thousands are still unwilling to believe that its abolition would not bring in its train evils of far greater magnitude. There is a seeming reluctance to examine the question candidly and closely; to weigh the abundant and concurrent testimony now supplied from Jamaica, and the other West India islands. Editors of Southern papers do not publish this testimony; do not appear themselves to weigh it. They "love darkness rather than light," lest their deeds should be reproved. But the spread of information on this subject cannot be checked altogether. The question whether it is safe, politic and economical, immediately to abolish slavery, where it has existed for centuries, and where it has become interwoven with the frame work of society, is a question that circumscribes will more and more compel men to consider, and for the answer to which they must have the results of the experiment already made. What philanthropist, what American abolitionist, does not bless God that the problem has been worked out? That Great Britain has shown the world what "immediate emancipation" is, in the practical result as well as in the theory? The New York Evangelist, in noticing Phillips's work, says: "Abolition could not be done in South Carolina more promptly or unconditionally, than it was in Jamaica. There were, moreover, as many difficulties in the way, as in any inducements of interest, fear, passion, pride and policy, to retain the old state of things, as can exist in any American State. But it was done—done at once, without qualification or condition. And what has been the result? Every American has the deepest interest in the practical working of the enterprise. There is not a man among us who ought not to be anxious for a satisfactory answer to this question."

Our readers are doubtless all apprized of the character of Thome & Kimball's work, which has opened the eyes of thousands. The statements of Professor Hovey and of the English Quaker, Joseph John Gurney, have also been extensively published. To what have already copied from the pages of Mr. Phillips's book, we add the following, touching the great question of the results of the experiment. Mr. P. is a man of learning, integrity, shrewd observation and good taste; and he was a resident of Jamaica before the emancipation, during the act, and ever since, until the last year; of course he is qualified to testify on the subject. And what does he say?

"The conduct of the newly emancipated peasantry throughout the island would have done credit to Christians of the most civilized country in the world. At none of their requests was there anything Bacchanalian. Their behavior was modest, unassuming, and decorous in a high degree. There was no rioting, no vulgar familiarity; all were courteous, civil, and obliging to each other as members of one harmonious family; all drank their blood, and had no life in you. Who so eateth my flesh and drinketh my blood, shall eternal life in me, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me and I in him. As the living Father hath sent me and I live by the Father; so he that eateth me, even he shall live by me."

faithful and conscientious discharge of the duties they owed to their masters and to one another, as well as to the civil authorities. Ministers of religion were earnestly invited to preside, or to direct them in all their arrangements. God was universally recognized as the giver of the bounties enjoyed, and from first to last He was regarded as the Great Author of their deliverance from bondage. Their conduct was admitted by every respectable person, and by those who were not influenced by the best of motives in mingling with the spectators, as unexceptionable. The masters, who in many cases were present, frankly recognized the new born liberty of their former dependents, and congratulated them on the boon they had received, while both expressed their desires that all past differences and wrongs might be forgiven. Harmony and cheerfulness smiled on every countenance, and the demon of discord for a season disappeared. On some of the properties where these commemorative festivals were held, the people, with a few individual exceptions, went to work on the following day, while many of them presented their first week of free labor as an offering of good will to their masters.

Thus, the period from which the worst consequences were apprehended, passed away in peace and harmony. No violence, no insult, no instance of violence or insubordination, of serious disagreement or of intemperance, so far as could be ascertained, occurred in any part of the island."

SAILING OF MISSIONARIES.

THE REV. ALBERT N. ARNOLD, and Mrs. Arnold, his wife, with Miss Emily Wald, sailed for the Sandwich Islands, Jan. 1st, in the bark Patapeco, bound for Smyrna. The missionaries will be left at Corfu—Greece being the field in which they are appointed to labor. They will there join Bro. Buel, who, since the return of Bro. Love to this country, has been left to toil amid many discouragements, and to sustain the cause as best he could. It is deeply to be regretted that the health of Bro. Love is still so precarious as entirely to forbid his resuming his labors in that important field, to which his whole heart is devoted, and for which he is so eminently qualified.—Bro. Arnold, to go on this mission, has left the pastoral care of the Baptist church in Newburyport, where he was highly esteemed and was laboring with success. He and his companion have been recently afflicted, as well as detained, by the sudden decease of her father, Dea. Allen, of Providence. The death of this excellent and lamented brother, was occasioned by a fall from a carriage. Miss Wald is a member of the Baptist church in Charlestown, and a young lady of excellent acquirements, amiable disposition and energy of character.

The exercises on board the vessel occurred at 11 o'clock. A. M. Prayer was offered by Rev. H. K. Green, of Charlestown. The part of the service was one of deep and touching interest, the most fervent desires of many hearts united, and succeeded upward, for the safety and success of the missionaries. The presence of the Lord go with them!

Rev. WILLIAM G. CROCKER has again sailed for Africa. He is accompanied by Mrs. Crocker, late Miss Mary Chabrous, of Newburyport, to whom he was recently united in marriage. In the same vessel (the Palestine), are missionaries of the American Board. They also left this port on Monday, Jan. 1, and will sail immediately to Liberia. The particular field occupied by Bro. Crocker, is Edina. The mission there is one of much interest, and Bro. C. is one of the most devoted and indefatigable missionaries sustained by the Board.

The names of the other missionaries are Rev. John M. Campbell and Rev. Albert Bushnell. Mr. Campbell is from Georgetown, Ohio, and Mr. Bushnell is from Cincinnati. They are both going to the new station of the American Board on the Gambou River.

STANDING COMMITTEES FOR DISCIPLINE.

To the Editor of the Christian Reflector:

SIR,—In the last number of your paper, I observed the following question on the subject of church discipline:

"Is it proper or desirable for a Baptist church to appoint a standing committee, from its own number, to attend to cases of discipline with a view to the final action of the church?"

To this question, I should at once give a negative reply. The following are some of the reasons which lead me to this conclusion.

1. There is no Scripture authority for it. In matters relating to the order of a church, it is of the first importance that we have a divine warrant for all that we do. Whenever we act without one, and adopt as our rule, expediency, we resemble a mariner steering without a compass; it is uncertain where we shall land. The distinguishing trait of the Baptist church is, that it requires "a thus saith the Lord." For all it does its appeal is to the Law and the Testimony. There being no law directing the church to create such a committee, or invest them with authority, [inactive that the church which does it, would find it difficult to answer the question, "Who hath required this at your hands?"

Moreover, there is no necessity for such a course from any lack of Scripture direction, either as to the objects, nature or manner of church discipline. The law on this subject is ample; let these be followed, and the order of the church will be preserved, and its peace and purity more effectually secured than by any other method.

2. It is contrary to the constitution or genius of a Baptist church.

Our church is democratic. We have no privileged orders invested with authority over the rest—no session—leaders' meeting—grand jury, or inquisition. Every brother is commanded to watch over his brother for good; if he see him err, he is to endeavor to convert him, to restore him. If he fail in this, he is to ask one or two of the brethren to go with him; and if they fail, he is to tell it to the church—not to a committee. In this process all is equal; every member is bound to regard the purity of the church, the walk of the rest as his honor. We trust that all will meet with a general and hearty response to the Christian abolitionist, whose faith leads him to give his testimony against slavery at the ballot box, will surely rejoice in an opportunity for public prayer and humiliation on account of this national sin. The church member, who desires action of the body with which he is connected upon this subject, will not hesitate promptly to ask wisdom from on high to direct God's people to proper effort in this great work. The Christian, whose soul is moved within him by the suffering of the oppressed, but who is cautiously hesitating how to act for the relief of the one and the removal of the other, not seeing his way clear to move in either of the modes above referred to, will, of course, be the very first to embrace the opportunity now offered, to seek direction from Him who only can direct aright.

contrary to the genius of the church. And the church has no more power to do this, than this church has to create powers contrary to its constitution—or a dependent power to form a parliament contrary to its charter.

3. It transfers the responsibility from the many to a few.

One object to be secured by making each member responsible for the order of the church is, to compel every one to make himself acquainted with its constitution and laws—which are offences against them, and how they are to be treated; to form a correct judgment according to the Bible, so that when the church comes together, every member may be prepared to judge cases that may come before the body, according to truth. This is the training required to fit saints to judge angels and the world. But where a church chooses a standing committee to do this business—to hear complaints, to judge causes, and decide whether they are such as should be brought before the church, then it transfers the responsibility from the many to a few. This is calculated to induce the many to be satisfied with a very limited acquaintance with the constitution of the church, with its laws and their own duty; neglecting this because they have delegated it to others, and believing the committee will attend to it, they are perfectly easy. Then, when called to act in church meeting, their vote is not given so much as the result of their own conviction of right or wrong, as from dependence upon the judgment of the committee.

These, Mr. Editor, are some of the reasons which induce me to believe that the appointment of a standing committee is not a desirable nor proper to have such a committee.

—C. C. 2, 3.

MORE LETTERS FROM "L. M. C."

Mr. Child has lately written two letters from New York to the Boston Courier. They are in the same happy style of those published a few months since, in a volume. The last letter is chiefly about Christmas. The following is one of her significant passages:

"Centuries have passed, and through infinite could have 'unrolled in one brief to-day.' And there peace and good will among men? Sincere faith in the words of Jesus would soon fulfil the prophecy which angels sang. But the world persists in saying, 'This doctrine of unqualified forgiveness perfect love, thought beautiful and holy, cannot be carried into practice now; men are not yet prepared for it.' The same spirit says, 'It would not be safe to emancipate slaves; they must first be fitted for freedom.' As if slavery ever could fit men for freedom, or war ever lead the nations into peace! Yet men who gravely utter these excuses, hush at the shallow wit of that timid mother, who declared that she could not venture into the water till he had learned to swim."

Speaking of the folly and evils of war, she illustrates her views by the following anecdote:

"I have read of a certain regiment ordered to march into a small town, (in the Tyrol, I think), and take it. It chanced that the place was settled by a colony who believed the gospel of Christ, and proved their faith by works. A courier from a neighboring village informed them that troops were advancing to take the town. They quietly answered, 'If they will take it, they must.' Soldiers soon came riding in, with flying colors, and files piping their shrill defiance. They looked round for an enemy, and saw the farmer at his plough, the blacksmith at his anvil, and the women at their churns and spinning wheels. Babies crowded to hear the music, and boys ran out to greet the pretty trainers, with feathers and bright buttons, 'the heroes of the nineteenth century.' Of course, none of these were in a proper position to be shot at. 'Where are your soldiers?' they asked. 'We have none,' was the brief reply. 'But we have come to take the town.' 'Well, friends, it lies before you.' 'But there nobody here to fight?' 'No; we are all Christians.' Here was an emergency altogether unprovided for by the military schools. This was a sort of resistance which no bullet could hit; a fortress perfectly impregnable. The commander was perplexed. 'If there is nobody to fight with, of course we cannot fight,' said he. 'It is impossible to take such a town as this.' So he ordered the horses' heads to be turned about, and they carried the human animals out of the village as guiltless as they entered, and perchance somewhat wiser."

Mrs. C. gives some account of the manner in which Christmas is observed in New York, and relates the following incident:

"A friend of mine who has no money to spend for jewels, or silks, or even antique vases, has employed his Christmas more wisely than I have in his active life. He has bought a large basket full of cakes and went forth into our most miserable streets to distribute them among hungry children. How little dirty faces peeped after him, round street corners, and laughed from behind open gates! How their eyes sparkled as they led some shivering barefooted urchin, and cried out, 'This little boy has had no cake!' Sometimes a greedy hand would grasp two cakes at once, and say, 'But this was no conclusive proof of total depravity in children who never ate cake from Christmas to Christmas. No wonder the stranger with his basket excited a profusion of smiles. Mothers came to see who it was that had been so kind to their little ones. Every one had a story to tell of health ruined by hard work, of sickly children or drunken husbands. It was a genuine display of heaven's love. An honest son of the Emerald Isle stood by, rubbing his head, and exclaimed, 'Did my eyes ever see the like o' that? A jintleman giving cake to folks he don't know, and never asking a bit o' money for the same!'"

CONVENTION AT HALLOWELL, ME.

Among the signs of the times, indicative of the fast approaching year of Jubilee for the enslaved, there is none more ominous than the movement of anti-slavery men from every quarter, to a common, central platform, upon which all may stand in opposition to the prominent sin of our land. The call for a convention of Christians of every name, to meet in Hallowsell on the 9th of this month, for humiliation before God in view of the sin of slavery, and for prayer to him for wisdom to direct in its removal, is one evidence, among a thousand, that the church of Christ is closing up its ranks and preparing, in all its divisions, to go forth unitedly against oppression—a terrible as an army with banners. We trust that all will meet with a general and hearty response to the Christian abolitionist, whose faith leads him to give his testimony against slavery at the ballot box, will surely rejoice in an opportunity for public prayer and humiliation on account of this national sin. The church member, who desires action of the body with which he is connected upon this subject, will not hesitate promptly to ask wisdom from on high to direct God's people to proper effort in this great work. The Christian, whose soul is moved within him by the suffering of the oppressed, but who is cautiously hesitating how to act for the relief of the one and the removal of the other, not seeing his way clear to move in either of the modes above referred to, will, of course, be the very first to embrace the opportunity now offered, to seek direction from Him who only can direct aright.

We trust that all who can attend this Convention will do so;—that this call will not, unnecessarily, be unheeded by any who are followers of "the Lamb of God which taketh away the sin of the world,"—remembering that this glorious end will probably be attained only through the instrumentality of his people.

THE REFLECTOR FOR MAINE.

We this day commence the publication of the Reflector with a more direct reference to the church in Maine than it has ever had before. Thus doing, we shall neglect no interests which have heretofore engaged our attention. We thus extend our influence;—we hope thus to increase our usefulness. We have no other object at which we aim by this arrangement. Our desire is to do good and not injury; to advance the cause of Christ—not to obstruct it. We shall endeavor to merit support, confident that succeeding, we shall receive it. We shall strive, with whatever powers of body and mind God hath given us, to keep the Reflector up to the elevation it has already attained;—to raise it higher, if possible. We make no other promise. We cannot bind ourselves to any course, but to follow the dictates of conscience, illumined by whatever of light God may give us. The characteristic of the age is progress. New light is daily thrown upon every moral question which agitates the public mind. New views of action are daily presented for consideration. This paper must go forward, guided by the light that shines upon its path, adopting no course, but that which is in accordance with the principles of truth. Of action which may be presented before it, that which is now reading this article can tell what will be his views upon the great questions now moving the Christian world. A twelve-month hence? Who would dare pledge himself ever to remain as he now is? To do so would be to bind himself to mental slavery. No, let us press on—onward, to more light,—more knowledge,—onward, watching the providence of God, and following the beckoning of his finger. We go forth into Maine hoping to do good. We seek to enter those families where no religious paper is now read. We desire to commend ourselves to all in the household, converted or unconverted;—to be the means of affecting the hearts of all aright;—to have an impress of good that shall not be effaced in eternity. We would say, as we enter a family and feel the hearts of all we find there, "We seek not yours, but you."

We desire not only to furnish matter for reading;—we have a higher aim;—we would provide food for thought. We shall seek to make our readers think;—to think—not as we think;—not as any body else thinks, but to think for themselves. We demand, for ourselves, the same liberty of thought. If we who write, and our friends who read, cannot agree in every right, we are bound, by respect for each other, to agree in one thing, covering the whole ground, that each has an inalienable right to his own thoughts, and is answerable for them to God alone. If, for instance, upon the subject of slavery we cannot go as far as some, and yet go farther than others, we are but exercising the right of thought which all claim, and claim rightly;—we are but walking in our path as far as God is leading us. Upon this subject, and upon all others, let us pray that God will make us feel aright, and then let us do as we please. He gives to all "will and to do of his good pleasure," who sincerely ask him thus to do.

We go to the work before us, humbly invoking the blessing of God upon our efforts;—earnestly desiring that those efforts may tend to the advancement of his glory.

UNIVERSALIST EXPOSITIONS.

The principles of interpretation adopted by Universalists, when carried out, make sad havoc with the written word. The following, which we copy from the Morning Star, illustrates this. In a thousand other instances the result would be equally ridiculous and absurd.

We were told in our late discussion on Universalism, that the heavens and the earth, and the elements, that Peter said should be burned up, was the "Old of age, Disappointed House." But (the day of the Lord) destruction of Jerusalem will come as a thief in the night, in the twinkling of an eye, and shall pass away. (The term of the world, and the elements) legal dispensation melt with fervent heat, (the earth) legal dispensation also, and the works that are therein, shall be burned up. Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the (day of God) destruction of Jerusalem, and the elements (heaven) legal dispensation being on fire, shall be dissolved, and (the elements) legal dispensation shall melt with fervent heat. Nevertheless we wait for the new heaven, and the new (heaven) legal dispensation, wherein dwelleth righteousness. Wherefore beloved, seeing that ye look for such things, be diligent that ye may be found of him (the Roman army in peace, without spot and blameless!)

REASONS FOR NOT PAYING FOR A NEW PAPER.

THE RICHMOND CHRISTIAN ADVOCATE publishes the following extract from a letter concerning which he says: "Certainly our subscriber deserves a premium for his ingenuity in finding reasons for cheating the printer. There's no getting round him. We give it all up."

"Please say to the Editor of the Richmond Christian Advocate that it would doubtless be well to erase the name of C. G. from his books, and give up as gone that \$7.50. He says, in the first place, he never ordered the paper, and if he did, he never got it, and if he did, it was as an agent; and besides he thinks he paid for it long ago, and if he didn't, he has got nothing to pay, and if he had, he could find the set of limitation."

RUNAWAY NEGROES AMONG THE SEMINOLE. —An Arkansas paper complains that the Seminole negro town upon Deep Fork, is a resort for runaways from Louisiana and Arkansas. He is as much troubled as some others who fear that Texas is to become a den for fugitive slaves. He says:

"The negroes will hide the runaway out, and feed him while the pursuers are in the country; and no reward will induce them to betray him; and frequently they have been known to repel by force persons who have found their slaves and undertook to carry them off. This is a matter of serious importance to the States of Louisiana and Arkansas, and measures should be adopted to break up this harbor for their runaway slaves."

THE SOUTH CAROLINA LEGISLATURE, BEFORE THEY ADJOURNED, PASSED THE FOLLOWING RESOLUTION.

Resolved, That, in the opinion of the Legislature of South Carolina, sound policy, the vital interests of the people of the United States, and the just rights, require that steps should be promptly taken by the Government of the United States for the annexation of Texas to the Union.

DESIGNATION

[The following communications, containing names of persons, were received for the purpose of designating the public design of this city, to be held on Friday evening, in the House, in Providence, was the order of the day.]

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Brattleboro', appears

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DESIGNATION OF THE MISSIONARIES.

[The following came to hand since the article in another column, announcing the departure of the missionaries, was in type.]

The public designation of Mr. and Mrs. Arnold of this city, and Miss Waldo, of Charleston, as missionaries to Greece, took place on Friday evening, at the First Baptist Meeting House, in Providence, R. I. The following was the order of the exercises.

Reading of the Scriptures, by Rev. T. C. Jameson. Introductory Prayer, by Rev. J. Dowling. Statement in regard to the missionaries, their future location, &c., by Rev. J. N. Granger, the pastor of the Church, who also presided during the services. The instructions of the Board were delivered by the Foreign Secretary, Rev. S. Peck. Consecrating prayer, by Rev. Dr. Wayland. Address to the missionaries by the Right Hand of Fellowship, by Rev. Mr. Anderson, of Salem. A Farewell Address to the Congregation was then made by Rev. Mr. Arnold, and the Concluding Prayer offered by Rev. F. Smith.

The spacious house was filled by a large and attentive audience, all the services were of a highly interesting character, and on no similar occasion, perhaps, has so deep an impression been made.

Our beloved missionaries leave us with the warmest sympathies of their friends, and we doubt not, while they will continue to have their ardent prayers, will also receive their most cordial support.

DONATION VOUCHERS.

We are pleased to hear that so many congregations are making their pastors, and pastors' wives, look pleasant and feel contented by making them donation vouchers. If they do not intend it as an offset to an unpaid salary, or to impose on their increased obligations, it is certainly well. Pastors want their salary payments first, and they want to be free to feel that whatever is given as a donation, is such indeed, and not a *quid pro quo*, to place them under a sort of obligation which otherwise they would not feel.

The following notice of a visit to the Rev. J. C. Foster, pastor of the Baptist Church in Brattleboro, appears in the Vermont Observer.

"In the afternoon some of the older members of the church and congregation to the number of about 25, came with their various tokens of regard, and after spending a season in which all seemed highly gratified, they mostly departed before evening. In the evening our house was filled with overflowing with a company of visitors, about 200 in number, in cash, besides the amount provided by the ladies. All seemed to enjoy the occasion much and the result we doubt not will be beneficial. It was a season of happy greetings and friendly intercourse, in which both the social and moral feelings were cultivated, and which in the retrospect can only be contemplated with pleasure. The donations made to us amounted to about \$60, of which about \$20 was in cash, besides which was a variety of articles both useful and necessary, as well as the more delicate tokens of esteem. Of the utility of such visits I need not speak—it must be evident, and it is hoped that all our churches will adopt this plan of cultivating the social relations between pastor and people."

Editor's Table.

THE TWO HALF DOLLARS, AN OTHER TALES. A gift for children. Boston: Tappan & Dennet, 1844.

This is a very neat volume, composed of stories and rhymes founded upon the papers of Mr. ADRIEN L. GOULD. It is accompanied with thirteen engravings, from designs drawn in her album by a sister, while she wrote the lines which accompany them, to beguile the tedious hours of declining health. 175 pp. 18mo.

THE TRIAL OF THE POPE OF ROME, THE ANTI-CHRIST, OR MAN OF SIN, DESCRIBED IN THE BIBLE, FOR HIGH TREASON AGAINST THE SON OF GOD. Tied at the execution House of truth, before the Right Hon. DIVINE REVELATION, Lord Chief Justice of His Majesty's Court of Equity; the Hon. JUSTICE REASON of the said Court; the Hon. JUSTICE HISTORY, one of the Justices of His Majesty's Court of Information. Taken in short hand, by A FRIEND TO ST. PETER, Professor of Stenography, and author of "Dialogues between the Apostle St. Peter, and His Holiness the Pope of Rome," &c. &c. Second American Edition, with an Appendix. Boston: Tappan & Dennet, 1844.

The fashion of this book will be gathered from the long title-page, which we have patiently and faithfully transcribed. We need only add that the testimony of the witnesses is a large and valuable collection of authentic facts from the records of the past concerning the Pope, and that the jury brings in a verdict of "guilty." The appendix embraces some very interesting facts recently developed. On the whole, it is a volume fraught with valuable instruction, presented in a novel and agreeable manner. 176 pp. 18mo.

PROFIT AND HONOR, OR ILLUSTRATIONS OF HUMBLE LIFE. By Mrs. Copley. New York: W. M. Dodd, Boston: Tappan & Dennet, 1844.

This book we exceedingly like, and intend to draw somewhat upon it for our columns. We better the binding will do very well, but the contents quite surpass this. We suppose the design was to make the book so cheap, that all persons, who employ domestics, would purchase and give them a copy. It will prove an acceptable, as well as a valuable present. Those for whom it is written are addressed with respect and affection. The articles are all short, and they possess variety and interest. The reputation of the author recommends the book to notice. But we perceive that it is recommended still further, in the fact that the Rev. John O. Choules is the editor of the American edition. He says in introducing it, "I have read the 'ILLUSTRATIONS OF HUMBLE LIFE,' with a firm conviction that it is the best work I have ever seen in so small a compass for its designed purpose; it suggests all that a sense of duty would lead to a well regulated household to advise."—262 pp. 18mo.

THE RECTORY OF VALLEYHILL. By the Rev. Robert Wilson Everett. New York: D. Appleton & Co. Boston: W. D. Ticknor & Co. 1844.

The "Rectory" is what in New England would be termed the "Parsonage." The work is designed as a history of a pleasant Christian home. It is many years since it was published in England, where it has gone through twelve editions. This American edition is surpassingly neat and beautiful. A more elegantly printed volume has scarcely ever been issued on this side of the Atlantic. And the paper—so soft, and thick, and white! It is a luxury to turn

over such a volume, even though its contents possess less than ordinary interest. 259 pp. 18mo.

LYRA APOSTOLICA. First American, from the Fifth London edition. New York: D. Appleton & Co. Boston: Tappan & Dennet, 1844.

The compositions of this volume originally appeared in the British Magazine. They are reprinted in this form, "in the humble hope that they may be instrumental in recalling or recommending to the reader important Christian truths which at this day are in a way to be forgotten."

HANNAH HAWKINS, the Reformed Drunkard's Daughter. New York: M. W. Dodd.

This is the touching story of John Hawkins, with additional particulars, prepared by JOHN M. DODD, President of the American Temperance Union. It would be superfluous to notice it farther. A cheap book—79 pp. 18mo. For sale by Tappan & Dennet.

LEGION OF LIBERTY, AND FORCE OF TRUTH. 2d edition. American Anti-Slavery Society, 1843.

A duodecimo volume with this title has been issued at a cheap rate, containing extracts, generally quite brief, from the writings and speeches of nearly five hundred different persons, including the most eminent statesmen, jurists, legislators, divines, poets, editors, literary men, moralists, philanthropists, and patriots, expressing disapprobation, more or less strong, of slavery and the slave trade. It forms a noble body of testimony in behalf of human rights.

Mr. Willis addresses to his patrons a valedictory, and leaves the paper, the proprietorship of which he has retained for twenty-eight years. He acknowledges the indebtedness of the paper for whatever reputation it has acquired, to its able correspondents, particularly one, who, he adds, is to be hereafter one of its associate editors.

HARPER'S ILLUSTRATED AND NEW PICTORIAL BIBLE.

The first number of this magnificent work has appeared. It has been in a course of active preparation during the last two years, and is expected to be completed in 50 numbers; the price is 25 cents each number. The size is quarto; the paper is like the best of letter paper, and the printing equals, if it does not surpass, anything that has been done in America.

The work is embellished with sixteen hundred engravings, exclusive of an initial letter, and more than fourteen hundred of these are from original designs, by J. G. Chapman. It contains marginal references, a Concordance, Chronological table, &c. &c. The work in execution, thus far, surpasses all our previous conceptions of a beautiful book; and it is gratifying to know that so many families—so many young men, and young ladies, will be able to purchase it. The saving of twelve and a half cents a week will furnish them with means to possess this invaluable property.

A pictorial Bible is his recreation in the family, especially from the fact that young children are attracted by the engravings to the subject they illustrate. A pleasing anecdote is told of *Lamarine*, the celebrated oriental traveller and poet, which shows the power of early instruction to mould and direct the forming mind.

His mother had a beautiful Bible, with engravings, in which she taught him to read. The stories illustrated by the engravings she would teach him, and when he repeated them after her, she would unceasingly engraving, and holding the book open in her lap, show and explain it to him as his recompense. "The sight of these engravings," he says—"the expectations, and the simple poetical commentaries of my mother, inspired me from the most tender infancy with a taste and inclination for biblical lore. From the love of the things themselves, to the desire of seeing the places where these things occurred, there was but a step. I burned, therefore, from the age of eight years, with the desire of going to visit those mountains on which God descended; those deserts where the angel pointed out to Hagar the hidden springs, whence her famished child, dying with thirst, might drink refreshment; those rivers where the spot in the firmament at which the angels were seen ascending and descending Jacob's ladder. The desire grew with my growth and strengthened with my strength. I was always dreaming of travelling in the east: I never ceased arranging in my mind a vast and religious epopee, of which these beautiful spots should be the principal scenes."

Less poetical minds would doubtless be less inspired; but what could be more agreeable to a Christian mother than to have her child, from infancy, in love with "biblical lore." How infatigably, in a taste, to a fondness for words, and heroes, and the caricatures of a comic almanac.

This work will be found at Redding and Co.'s, State St., and at Saxton, Peirce and Co.'s, Washington St.

THE HISTORY OF THE ENGLISH BAPTIST MISSIONARIES, AND THAT THE JURY BRINGS IN A VERDICT OF "GUILTY." The appendix embraces some very interesting facts recently developed. On the whole, it is a volume fraught with valuable instruction, presented in a novel and agreeable manner. 176 pp. 18mo.

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Miscellaneous.

A WORD FOR OURSELVES.

It is with pleasure that we commence the year with improved bourgeois and long primer type, by which we are able to furnish a more beautiful and attractive sheet. Our readers have in this, a renewed pledge of our determination to serve them well.—To gratify and benefit a large class of our readers, we shall commence with the next number, the publication of the *prices current* of the Brighton and Boston markets. It is the design of the editor, likewise, to insert some choice selections on the subject of agriculture, on the last page of the paper, and to contribute particularly to the entertainment of the farmer, on whose industry and skill, we are all, under God, dependent.

We have aimed, heretofore, to make the *outside* of our paper as interesting and useful as possible, and we shall not decline in this effort. On the first page of this number will be found an article of rare value, on the customs of trade. The "Familiar Recollections," on the last page, will be read with the deepest interest. The leading portions of the outside are original.

For the department of "The Family Circle," we solicit original contributions. Articles for children, as well as for parents, might be applied by many of our readers, which would be most acceptable.—Obituaries should be brief and comprehensible. The more comprehensive they are—the greater the interest with which they will be read, by both friends and strangers.

Mr. Willis addresses to his patrons a valedictory, and leaves the paper, the proprietorship of which he has retained for twenty-eight years. He acknowledges the indebtedness of the paper for whatever reputation it has acquired, to its able correspondents, particularly one, who, he adds, is to be hereafter one of its associate editors.

We suppose reference is made to the Rev. Dr. Storrs, of Brattleboro. Mr. Willis also passes a deserved compliment on his excellent coadjutor during the last year, Mr. Ferdinand Andrews. It is gratifying to know that this veteran in the service of the reading community, Mr. W., does not entirely leave the precincts of No. 11 Cornhill, as we learn that he is still to publish the *Youth's Companion*. The recorder has been purchased by Rev. Martin Moore, who associates with himself in the editorial department Rev. R. S. Storrs, D. D., and Rev. E. D. Moore, late of Barre. The prospects of the paper are good, and we doubt not it will have "a vigorous old age, and renew its youth."

STANDING COMMITTEES.—We have received two communications in reply to the question we published last week, both of which are from clear-headed and experienced ministers. Living as they do to hundreds miles apart, we suppose them to be entirely unacquainted with each other's views, which gives the greater interest to their well written articles. One of these communications we have inserted in another column, and the other we shall publish next week. Members from different and distant churches, in which the question has been agitated, have come into our office, during the last week, to inquire if the question was sent in from their church. From this we infer that the discussion of the subject is lively.

The view taken by the editor of the Baptist Advocate, with reference to the recent publication of certain letters in the N. Y. Baptist Register, relative to the Rev. Jacob Knapp, accords with our own. He thinks "that any apparent discrepancies in what he (Mr. K.) may have stated and the views of others, demand an immediate, thorough, and conclusive examination in his own church, before they should be made subjects of newspaper publicity."

Nothing is more obvious; and the course which has been pursued is but one striking instance illustrating the widely prevalent disregard to scripture authority, as well as to the peace of Zion, in matters of church order and discipline. Baptists, who boast of their adherence to the written word, should be the last to disregard rules so plain, and of so frequent application.

A Foreign Convention was held in this city last week, and many fine speeches were made on the evils of society, and the duties of social communities. There were numbers of social communities. There were numbers of social communities. There were numbers of social communities.

Our old correspondent in Abington, (we know him in an instant by his style,) endorses again the printer of the Liberator, who, in a strain of billingsgate peculiar to a class of writers, whose thoughts, like those of Knickerbocker's Dutchman, are only the inspirations of "wrath and cabbage," has recently honored us to his utmost capacity. It is well for the Abington man that he writes anonymously. He knows that his pious lamentations over us, were their origin known, would be understood at once, by all concerned. We seriously believe ourselves as conscientious as he; and we assure him once for all, that the Christian Reflector, since it came into the care of its present editor, has made no "pretensions" to an anti-slavery character which it has not possessed. The charge of hypocrisy, or of an undue desire to make our paper popular, we do not admit for an instant; for we have aimed to make such a paper, as we felt was needed in the denomination before we became editor—such a one as we wanted ourselves, and as we have, to this date believed would contribute most to the advancement of Christ's cause, and the welfare of all men, the poor slaves included. And imperfectly as we have performed our labors, we are cheered by the pleasing conviction that some good has been accomplished, and we believe some evil counteracted.

We have received the 18th Annual Report of the Prison Discipline Society. It contains a large amount of valuable information respecting the character and condition of prisoners and their inmates.

THE PEARL STREET HOUSE in this city, a large and well conducted hotel, is advertised as a Temperance House—one where the principle of total abstinence from all intoxicating liquors is practically carried out. It will be a choice and quiet home for visitors or members of the Legislature.

THE NEW ENGLAND SOCIETY, in New York, celebrated on Friday, Dec. 20th, the Landing of the Pilgrims. Hon. REV. CUTLER, of Boston, delivered an address, which is described as replete with energy, beauty, and truth, and as discussing and developing principles of transcendent importance.

A new Baptist Church is about to be organized in Philadelphia, in the district known as West Kensington. It is composed chiefly of 150 persons dismissed for this purpose from the Twelfth Church, and they take their minister, Mr. Ketcham, with them.

THE REV. JOEL KENNEY, having removed to Conway, Mass., requests his correspondents, and also the publishers of such periodicals as take him, to direct accordingly.

We learn from the Atlas that a new meeting-house is to be erected by the society of which Rev. Mr. Robbins is pastor, on the site of the present building, in Hanover Street. The architecture is to be Gothic, and the steeple 200 feet high.

A railroad from Bath to Portland is in contemplation. The plans are rapidly maturing for one from Fitchburg to Burlington, Vt.

A Mr. Bush, in Washington, is under arrest for aiding the flight of slaves from bondage, and under the old, obsolete statutes of the United States, a capital offence. Shall we suffer death? We shall report this case.—It is one of great moment.

Dickinson's Boston Almanac, for 1844, has come to hand. It is rather an improvement even on its predecessors.—Jenks and Palmer have issued the "Farmer's Almanac," with alternate blank leaves, and Dr. Hitchcock has sent us his "Teeth Almanac."

THE COMMUNICATIONS of "H. B. H.," &c., &c., are acknowledged, and will receive early attention. We hardly can regret the purpose of point of Dr. W.'s anecdote, but we are greatly obliged for his kindness and promptitude. The increased subscription we observe. The letter of Dr. W. of N. Y., enclosing \$30, in addition of twelve new subscribers, all paid in advance to January 1845, is gratefully acknowledged. Several other letters of a similar character have been received, for which the persons interested have our thanks. The invitation from Lowell, we regret to say, we cannot accept. The editor is serving his readers better, probably, by not doing so. The letter of Dr. W. of N. Y., personally the claims of his paper. The almanac of Mrs. White will appear in our next.

GENERAL INTELLIGENCE.

Congressional.

THE PETITION FROM ILLINOIS.—It is the opinion of the Washington Correspondent of the New York Evangelist, that the petition from Illinois, praying Congress to pass laws providing for a confession of national sins, and to pass acts acknowledging the law of God and the dominion of our blessed Lord and Savior Jesus Christ, came from the *Conservators*, or Reformed Presbyterians of that State. The objection of Mr. Harlan, that it was an insult to the House, was the occasion of an outpouring of burning words from the veteran Adams. He asked "if it was possible for the human imagination to conceive what would not be considered an insult to this House, if the prayer to acknowledge the authority of Almighty God was to be taken as an insult to this House? It was; and it bore upon its face the prayer of persons acting under a sense of duty to the God, and of deep conviction that, although the members of this House, and possibly he himself, might suppose that it should have been more prudent perhaps for the petitioners to have been silent on the subject rather than to have made it a matter of prayer to this House, yet he could not conceive of any more wide from the truth, reason and justice, than to say that such a prayer was an insult to this House; and if this House refused to receive such a petition upon that ground, there was nothing in nature that could be said by a petitioner but what this House might determine to be an insult to their constituents."

A prayer for the acknowledgment of the authority of God an insult to this House!

The Proceedings of Congress since our last report have been of little general interest. Numerous petitions have been presented for a reduction of postage. One from Geneva, N. Y. said it costs them more to send a letter to New-York than it does to send a barrel of flour. A large number of petitions for local improvements have been presented.

In the SENATE, the bill to refund to Massachusetts, disbursements made by her in the last war, has been for the present laid on the table.

In the HOUSE, Dec. 26th, among the petitions, the presentation of which was the order of the day, came one from Massachusetts (through Mr. Adams, of course) praying the abolition of slavery in the District of Columbia, and the separation of the petitioners from all participation in the institution of slavery; that commercial relations be established with Haiti; the amendment of the Constitution of the United States, in certain particulars; and that neither Florida nor Texas, nor any Slave State be admitted into the Union.

The Speaker decided the petition out of order under the rules. He admitted a portion to be admissible, but had not the power to separate, and therefore ruled the whole as coming within the rule.

Appeal was taken from the decision of the Speaker, which was sustained by yeas 105, and nays 40.

Dec. 27.—The Committee were announced to whom are referred the resolutions passed at the last session of the Legislature of Mass., calling for an amendment of the Constitution of the United States, to abolish the representation of slaves. The following is the list: John Quincy Adams, of Massachusetts; R. Barnard Ricketts, of S. C.; D. M. R. Ingersoll, of Pa.; W. H. T. W. Gilman, of Va.; Garrett Davis, Ky.; Whig; Edmund Burke, N. H. Dem; Samuel C. Samuels, Indiana; Whig; Freeman H. Morse, Me.; Whig; Joshua R. Giddings, Ohio, Whig.

Dec. 28.—Mr. Giddings, of Ohio, presented a memorial which excited some feeling in the House. It was signed by Wm. Jones, and witnessed by D. A. Hall, a respectable attorney of that District.—The petitioner states that he is a prisoner in the jail of Washington city; that he was arrested as a slave; that he is no slave, but a freeman; and that he is liable and advertised to be sold to pay the cost of his involuntary imprisonment.

Mr. Giddings said that he had received the memorial that day, and moved that it be referred to a select committee of five members, with instructions to report the facts.

Mr. Dellet, of Ala., thought the Judiciary could not grant.—He moved to lay the memorial upon the table.—"Under the table," said a Mr. McConnell, of Ala.—and again.

The yeas and nays were called upon the motion to lay upon the table, and the motion was promptly voted down, 100 to 55.

Several members wished to debate the subject, and under the rule it had to lie over.

The reduction or abolition of the House Squadron was warmly discussed, the remainder of the day.

Dec. 29.—The memorial was taken up, presented on Thursday by Mr. Giddings from Wm. Jones, representing himself to be a prisoner in the United States jail of Washington city, born free, and now of right free, who had been arrested in this city without cause, and was now advertised to be sold as a slave, &c.

Mr. Giddings moved that it be referred to a select committee, which motion Mr. Brodhead moved to amend by substituting the committee of Judiciary. A long and animated discussion ensued, in which many members took a part, among them Messrs. Adams and King of this State. The broad question of slavery was incidentally discussed. The amendment finally prevailed, and the petition was referred to the Committee of the Judiciary.

This day, both houses adjourned over to Tuesday, Jan. 2.

Domestic.

THE BOSTON POST OFFICE.—The Post Office in this city has been removed to the Mer-

description of the apartment we copy from the Courier.

"The room now devoted to the business of the office is one hundred feet long by one hundred feet wide, a space which gives ample room to the Postmaster, Cashier, and head Clerks to keep their books and do their work, while the distributing clerks and other functionaries have much better opportunities than in the old building, and consequently accomplish much more in the same time. The convenience to the public, too, are far greater than they have heretofore been."

In the first place, there are three entrances: one from State, a second from Lindall, and a third from Congress-street. Between the first two of these is a broad entry—a complete thoroughfare from one street to the other, sheltered from the weather, and kept warm and comfortable during the cold season. From Congress-street the office is approached by an avenue which will always be well lighted, and, as soon as the weather permits, be graded and paved, either with wood or granite. The doorway at the end of this avenue is protected by a portico, and reached by a flight of steps. Immediately opposite this door are the windows for general delivery, on the right of which is the office of the general delivery of the newspapers, boxes, and to the left of these, those for the merchants—1760 in number. All these are easily accessible from either side of the entrance, and the passage-ways around them will accommodate at least five hundred people, while—from the increased number of windows—the delivery of the mails can be accomplished much sooner than before. In the great Reading Room, above, there is a box into which letters can be dropped, falling into the receptacle below, so that a merchant need not descend down stairs from the room, to mail his letters.

The office is completely fire-proof and safe. The passage-ways and premises will be kept clear of snow, hay, manure, and other nuisances around the old location, and we are assured that every care will be taken to promote the health and comfort of all who enter it, and necessary to visit the establishment.

BOSTON CITY GOVERNMENT.—The new City Council assembled and organized, agreeably to custom, on Monday, Jan. 1. The two branches convened at 11 o'clock. Prayer was offered by the Rev. Dr. FROTHINGHAM. The Mayor then took the oath of office, which was administered by Chief Justice Shaw, after which the Mayor administered the oaths to the members of the board.

The Mayor then proceeded to lay before the convention his annual address; the most prominent topics upon which he dwelt being the increase in prosperity and population of the city, the exemption of the city the past year, from all contagious diseases, and remarking, as a singular fact, that notwithstanding the great extent of the commerce of the city, not a single vessel had been in quarantine the past year; the condition of the finances of the city; the favorable condition of the fire department; the state of the city institutions at South Boston; and the excellent state of our public schools.

The Hon. Peleg W. Chandler was elected President of the Common Council. Samuel F. McCleary was re-elected Clerk of the city.

NATIONAL INSTITUTE. We learn from the National Intelligencer that at a meeting of the Executive Council held last week, Hon. Mr. Walker, of the Senate was appointed to deliver an address at the great meeting of the scientific men of the United States, to be held in Washington on the 1st of April next, under the auspices of the Institute, as also the Hon. John Quincy Adams to deliver the annual discourse before this Institute—the time to be determined by the Executive Council, and of which due notice would be given.

MORE RAIL ROADS.—A meeting has been called for Monday next, at Savory's Hall, in Georgetown, to consider the expediency of constructing a Branch Rail Road from the depot in Bradford, along the bank of the river, and up a branch of Johnson's Creek to Georgetown.

There is also a movement in contemplation towards constructing a branch road from Amesbury Mills to intersect with the Eastern Rail Road at East Salisbury. The distance would be four miles, and the estimated cost \$40,000. We have no doubt that this branch will be found profitable, and are surprised that it has not already been constructed.—*Newburyport Herald.*

ECONOMY IN FUEL.—A correspondent of the Exeter News Letter recommends the economical to have their wood cut and piled up by their doors. He says that by following these directions it will go much farther than it will if heaped up in a wood-house. One of his neighbors has tried it repeatedly, and has sometimes known a large hand-ful of wood to go nearly a mile in one night!

OREGON.—We perceive by exchange papers that quite a large company contemplate starting for Oregon next spring. The action of the present Congress will be awaited with great anxiety by those who are thinking of settling there. Should a large bounty of land be offered to emigrants, it is probable that the number will be greatly increased. Our readers are doubtless already aware that Rev. Mr. Fisher, lately of Iowa, is expecting to go there as missionary under the charge of the Baptist Home Mission Society. By a letter just received from Ezekiel Johnson, formerly of Frankfort in this State, we learn that he has been appointed to go to Oregon, and that he contemplates starting for Oregon early in the spring. They are not dissatisfied with Iowa, they believe that to be much better than Ohio, but Oregon has still greater inducements. We wonder where people will emigrate to from Oregon. They might go south or north, but it appears to be one of the laws of emigration to keep on the parallel of Latitude. This course will lead them on to China, and so on through Asia. Well, there is some comfort in the thought the earth is round, as that will bring our emigrating friends by and occasionally, as they are constantly pushing west.

Cross and Journal.

THE ABOLITION CONVENTION at Utica has drawn up a long string of articles of indictment against John Quincy Adams, for his alleged recalcitancy to the cause of human liberty, and advising and conjuring all Abolitionists no farther to recommend or to do him honor.

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Foreign.

SLAVE TRADE IN CUBA.—A correspondent of the New York Journal of Commerce, writing from Havana, December 16, gives the following deplorable account of the slave traffic:

"There is no hope at present that the slave trade will cease. New arrivals continue, and more are expected. I thought the 'New Sultan' possessed more humanity; but I am convinced he cannot forget coming from 'Old Spain,' and that the policy of that nation is to live upon the groans of victims, allowing their own subjects to murder each other at home, and to capture and traffic in these hapless Africans."

Every day are these unhappy beings, as if by enchantment, offered at public sale in this city without regard to law, and as if there were no authorities to execute it. On the contrary, the agent commissioned to collect the half doubtless per head, is well known and undignified. My wishes are to make known to the world these transactions, and brand all implicated with the most ignominious and public disgrace."

INSURRECTION OR EMANCIPATION.—In November last, a formidable insurrection of the slaves occurred in Cuba, on an estate about thirty miles from Matanzas, which resulted in the massacre of the overseer's wife and three daughters. The alarm was given and the military turned out, and after a desperate struggle, in which the slaves showed desperate bravery, they were subdued, sixty or more having been shot. It is safe to say that all the cases of insurrection, which have occurred in modern times have not cost so much blood as this one insurrection.—*N. Y. Evangelist.*

A RESULT OF MISSIONS.—The following interesting paragraph is copied from the Sandwich Island Temperance Advocate, of July

Yankee Ingenuity, Missionary Instruction and Hawaiian Industry combined.—It is now four years since Mrs. Lowell Smith, at the suggestion of Mr. Milo Calkin, instructed a native woman to make the first sugar bag. Since that time not less than 65,000 yards have been made and sold for \$8,400 (to call it round). A very handsome sum for female industry! It is but justice to remark, that most of this labor has been performed by females connected with the Rev. Smith's Society, in Honolulu. During the first year the females contributed about \$400, towards the erection of their house of worship. The natives in other parts of the Islands are now following the example of the members of Mr. Smith's congregation.

N. B. The quantity of bags required for the Koloa Plantation for the current year, will exceed fifteen thousand.

Summary.

JAMES BUCHANAN, in a letter addressed to the Democrats of Pennsylvania, withdrew his name from the list of Presidential candidates. The Reading Democrat, announcing this fact, says—"Buchanan will go with an undivided front for Old Tilden."

A numerous convention of the citizens of Franklin County, favorable to the extension of the Fitchburg railroad to Athol, was held on the 21st. Another meeting to promote the same object will be held at Greenfield on Tuesday next.

The Alton Telegraph says at the present term of the United States District Court, John Wingate, late Postmaster at Rocking Cave in Hardin county, Illinois, was indicted for an offence in relation to the mail. The accused is 73 years of age.

From a report lately made to the Legislature of South Carolina, it appears that millions of acres of fertile land, some of the best soil of the State, are uncultivated.

The Bombay Times mentions the liberation of 7000 Christian slaves from galling bondage, at the intervention of Captain Harris, late Ambassador to Abyssinia.

